THE PACIFIC

A religious and family paper

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Pacific Theological Sem

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THE SACRED HILLS.

With strong heads raised their faith to show!
Their song a psalm;
Behold how calm,
The hills our holy Sabbath know,

Soft folded hands befit them best,
Souls wrapt in prayer
Or vision fair,
Aspiring hope, abiding rest.

—Martha Gilbert Dickinson.

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OPPORTUNITY.

The genius of opportunity lies in its stragetic element. In every opportunity two or more forces meet in such a way that the one force so lends itself to the other as momentarily to yield plasticity. Nature is full of these stragetic times. Iron passes into the furnace cold and unyielding; coming out it quickly cools and refuses the mold; but midway is a moment when fire so lends itself to iron, and iron so yields its force to flame, as that the metal flows like water. This brief plastic moment is the inventor's opportunity, when the metal will take on any shape for use or beauty. Similarly the fields offer a stragetic time to the husbandman. In February the soil refuses the plow, the sun refuses heat, the sky refuses rain, the seed refuses growth. In May comes an opportune time when all forces conspire toward harvest; then the sun lends warmth, the clouds lend rain, the air lends ardor, the soil lends juices. Then must the sower go forth and sow, for nature whispers that if he neglects June he will starve in January. Unspeakably precious are these stragetic hours of opportunity. God sends them; divineness is in them; they cleanse and fertilize the soul; they are like the overflowing Nile. Men should watch for them and lay out the life-course by them, as captains ignore the clouds and headlands and steer by the stars for a long voyage and a distant harbor.—Newell Dwight Hillis, D. D.

The Sunday-school teacher asked her class if they knew where the Garden of Eden was. One little miss held up her hand and said, "I know." "Well, where is it?" asked the teacher. "West of the land of Nod." "But," objected the teacher, "how do you prove that?" "Because the Bible says the land of Nod was east of Eden. Then, of course, Eden must be west of Nod." Could anything be made plainer than that?—Christian Guardian.

THE AMERICAN BOARD
MILLION DOLLAR CAMPAIGN

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The plan was launched less than a year ago, and already it is working with great satisfaction.

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26 " " " " " "	Arnppukottai Station	780
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Here, then, is the ideal arrangement for churches of small means, Sunday Schools of all kinds, and Christian Endeavor Societies.

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WATCH THIS SPACE EVERY WEEK.

H. Melville Tenney, District Secretary. Cornelius H. Patton, Home Secretary.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 14, 1905

TODAY.

"Today is mine; I hold it fast,
Hold it and use it as I may,
Unmindful of the shadow cast
By that dim thing called yesterday."

At least one Methodist paper has dared to take issue with the board of bishops with reference to the case of Professor Mitchell, of Boston University. Perhaps there are others. The one to which we refer is the Western Christian Advocate, edited by the Rev. Dr. Levi Gilbert, and published in Cincinnati. Inasmuch as this case is one in which people of all denominations are interested, we give to it elsewhere in our columns considerable space this week. Dr. Gilbert, the editor of the Western Christian Advocate, was pastor, several years ago, of the First Methodist church of Seattle. He went from Seattle to the leading Methodist church of Cleveland, and from that field to his editorial position. His attitude indicates that there is in the Methodist church an increasing number of leaders who are not inclined to co-operate in the attempt to put down the conservative findings of modern scholarship.

Our brethren in Washington are ambitious and aggressive in Christian work, ever reaching out after the best. California has had evidence of this several times during recent years when some of our ablest and most beloved ministers have been led that way. And now comes the church at North Yakima with a call to the Rev. William Rader at a salary $600 higher than it has ever before paid and the bonus in addition of a parsonage in which to domicile him. North Yakima is situated just east of the Cascade mountains, about 150 miles from Seattle; it has a population of about 8,000 and bids fair to double it in a very few years. The city is likely to have two new railroads in a short time. It is the centre of one of the finest irrigated regions of central Washington and has a bright future. We are sorry for the church at North Yakima that Mr. Rader does not find it possible to accept this call. We wish that he might do so, and thus be kept in the ministry on this coast. We fear that an influential church in the East will take him from us ere long, and this will be a loss to Pacific coast Congregationalism. As a preacher, Mr. Rader ranks high, and we are not surprised that a large city church in the east to whose notice he came while on his recent visit there has its heart set on him for its pastor. It is to be hoped that Mr. Rader will not long devote himself to any work except the regular work of the gospel ministry. If there were in San Francisco sufficient backing for such a work as that done by Professor Swing and Drs. Hillis and Gunsaulus in Chicago for so many years we believe that Mr. Rader would be the man for the work. As no other man on the coast he could command such a situation, and could do it, too, without sensationalism. Although it has been talked of from time to time, there is no field at present for such a work in this city.

Last week the linotype operator and proofreader combined made us say that the Rev. Dr. J. Wilbur Chapman gave an address on "International Evangelism" at the recent Inter-Church Conference on Federation. The word should have been "interdenominational." But international evangelism as well as interdenominational is the demand of the age. Dr. Chapman said that his experience in evangelistic work had taught him that sectarian evangelization was a contradiction in terms; that the evangelistic work which sought the conversion of men to "our sect or our church" was a failure. It is becoming more evident every year that national as well as denominational distinctions must be cast aside and that work for the uplifting of mankind must be without thought either of nation or denomination. The world consciousness is growing and is directing and shaping effort of every kind. In the field of Christian work denominations may, for aught anybody knows, exist for all time and serve a good purpose; but henceforth we shall hear less about "our sect or our church." Thought and effort will be centered more and more on the church kingdom and less on the denomination. Men and women will thank God, not that they are Methodists, or Presbyterians, or Congregationalists, or Baptists, but that they are Christians. And as to things national, less also will be made of them in the interests of the members of any nation. All that the nation has will be regarded as given unto it for the common good, not for the national good alone, but for the internaional as well. All this is foreshadowed in the teachings of Christ—and much more also. How much more, in our opinion, we do not say, for the reason that some of

our readers might not be able to bear it. But the world moves. Surely, though slowly, it is climbing up toward God.

The account which we give elsewhere of the recent massacre of the Presbyterian missionaries in China is not pleasant reading; but the article will, no doubt, be read by all who wish to keep informed as to movements and situations in China. The China Mail says editorially that the suggestion that the attack was due to anti-Christian feeling is disproved by the fact that no native converts were attacked and no other missions molested. The paper is of opinion that the connection seems to be rather with the anti-American crusade fostered by the boycott movement. The Mail, under date of November 10th, states that the Catholic priest, who appears to have been slow to use his influence in behalf of the imperiled missionaries and to aid them, was removed some time ago from Tunkun for stirring up anti-Protestant feeling. The Mail, of course, makes no charge against the priest, but suggests that therein is something demanding most thorough investigation. Commenting on the expressed opinion that the boycott may have been responsible for the bloody deed The Mail says that this also will have to be given close investigation, and the remark is that if it is disclosed that this led to or gave encouragement to the slaughter the great nations of the world will have to take steps to put it down lest it resolve itself into a general anti-foreign crusade. Some of the words are: "White people in China must be protected at any cost, and China must be held to her treaty obligations." It may not be amiss to remark here that our own government must see to it that our people respect the treaty agreements with China and that Chinese here or coming here be protected at whatever cost. We have among us not a few persons who are not inclined to give to the Chinese such treatment as they are entitled to under the treaties. Things are not as they were some time ago, for China has already asserted herself and has made this disturbing element to pause and reflect as to the outcome; but we need even now to keep a watch on ourselves. No one can tell to what extent this butchery in China is due to the disrespectful and inhuman treatment of Chinese in this country.

Professor Buckham, of Pacific Theological Seminary, brought to the Monday meeting of the ministers of San Francisco and vicinity a valuable paper on the subject, "The Historic Christ and the Eternal Christ." In the paper it was shown in a graphic manner how Christ had dominated history since His advent, and that if we were to take away from our civilization all that is distinctively Christian only a disintegrating mass of corruption would remain. The Eternal Christ was presented as the Christ indwelling, the eternal Word and the eternal Spirit being with man from the beginning. In Christ, as He was manifested nineteen hundred years ago, we have merely the fuller shining of an earlier light. And the Spirit was no late-sent visitor from heaven at Pentecost, but the Father's gracious gift to men in every age of the world; dimly seen and known, but given whenever men would receive Him.

DENOMINATIONAL FEDERATION

A Budget of Comment.

The articles in the religious newspapers of the country which we have read with the most interest during the last two weeks have been those concerning the Inter-Church Conference on Federation. We refer now not so much to the reports which have been given of the conference as to the comments in regard thereto. They indicate that the conference marks the beginning of better things for the kingdom of Christ upon the earth. The advanced step which has been taken towards such cooperation on the part of the Protestant evangelical churches as the present age and conditions demand is one which is everywhere hailed with much gladness.

The Interior, a leading Presbyterian paper, says: "The denominations are at length on clear record that they are not self-sufficient be-alls and end-alls. This is definite gain. It is not a revolution, but a natural and solid advance step."

As to the working of the federation plan, The Interior says: "There can be no hasty exaction of results. The very fact that it is necessary to go back now to the denominations and get endorsements for the plan of the Federation before a working body can be created, postpones by at least three years any experimental test of its potentiality. But that will be a short time to wait if it really suffices to establish an efficient agency of common action. To wield thoroughly interlocked a tithe of the latent force in the churches, or to save a tithe of the force now lost by interference and duplication, would be an incalculable triumph in Christian mechanics. What if this Federation could bring the churches to agree on a feasible arrangement by which home mission responsibilities for various localities and various populations could be equitably distributed and laid on definite shoulders,—wouldn't home missions soon get a clinching grip on the diverse problems that come under that head? What if the Federation could bring all churches to feel profoundly that men are perishing for want of free, wide and constant preaching of the gospel throughout city and countryside,—wouldn't the adjective spasmodic soon cease to apply to evangelism? Here are two of the fundamental tasks of Federation, and a vast area besides of sociological duty lies around them, challenging the churches to wake and act. If Federation can lead Christians solid to attack these problems, it will be the morning star of the millennium.

"Federation is for work. The theological aspect of it is incidental. Men will soon learn that it isn't necessary for them to draw apart from one another when they can't consent to the same formula of doctrine. A Christian may give his hand and heart to a brother, and still retain his head intact. In fact it is rather weakling for him to dread losing his head by way of either his hand or his heart. Belief can only

modify cooperation when it issues in a program of action; then it cannot help modifying it, for manifestly two people cannot work side by side unless both sincerely believe that at the same moment it is time to do the same thing. And here arose the difficulty over the inclusion of the Unitarians. We insist again that this was not a matter of theology but of practice. The Federation ought to set men to preaching more widely than ever that Jesus Christ is an atoning Saviour for sinners; can Unitarians join in sending abroad that proclamation? The Federation ought to designate where one church is sufficient to serve the religious needs of a given community; necessarily the evangelical churches could not admit that a Unitarian pulpit is sufficient for that anywhere. But this inevitable result from such differences of conviction as do thrust themselves through to the surface of action, ought to be accepted on both sides without bitterness. And this severance ought not to prevent the Federation from seeking and receiving Unitarian aid informally on other matters—civic and ethical—where views of duty do coincide."

In its report of the conference, The Western Christian Advocate, a leading Methodist paper, says editorially: "The great needs of the vast heathen world; the emergencies of home missions; the imperative necessity of the Christianization of our cities, and the evangelization of the foreign populations flooding in on us; the urgency of wider educational and philanthropic plans; the reforms demanded in civic, industrial and commercial life—these create an absolute demand that the various Christian denominations should mass their forces, and, as different divisions of one grand army, move forward concertedly in a wisely ordered and definitely outlined campaign."

Concerning the conference the Advocate says that it appeared epochal and marked "a new and distinct era of hope for Christianity." Concerning the delegates the remark is: "The delegates were met in one place and with one mind, feeling the unity of the spirit in the bond of peace. Evidently there was for them only one body, one Spirit, one Lord, one Faith, one baptism, one God who was the Father of all. Enjoying unity of heart, sympathy, and purpose, they cared little for unanimity of theological opinion or uniformity in Church organization. Their essential spiritual unity was a true realization of the Saviour's prayer "that they may be one, even as we are one." It was the oneness of the universe—unity in variety. It was the unity of the human body—the fullest specialization in a vital organism."

Further words of the Advocate are: "One single great Church—if it could ever exist again—might become corrupt and tyrannical and limit freedom of religious thought. Let denominations stand while sectarianism and bigotry die; let the emphasis be larger upon the word Christian than upon the particularism of the denominational name; let the various groups within great denominational families—like the Methodist and Baptist—merge into one; let the great denominational divisions then federate for evangelistic, missionary, educational, philanthropic, social, and civic work—just as in much that is undertaken they are now doing—and the kingdom of God will come in apace."

The Advance, one of the Congregational papers of large influence, rejoices over the conference and says: "Federation should mean, it must mean, if it is to be practically effective, that where an evangelical denomination has planted a church in a community which can support no more, the other denominations are to keep out."

In an article under the caption "A Step Toward Christian Unity," the Christian Evangelist, the most influential paper among the Church of the Disciples of Christ, says: "The spirit of this meeting was most fraternal and Christian. The fellowship was delightful. There was a glow of brotherly love that seemed to pervade all hearts. Before this rising tide of unity, denominational divisions seemed to sink out of sight. At the close of an impressive session a prominent Methodist, at the head of one of the universities in the country, sitting just in front of us, turned toward us and said: 'Would you love me any better if I were a member of your church?' He then added: 'If my son were preparing for the ministry, I would just as soon he would enter the ministry among the Disciples of Christ as in my own church. This is what this conference has done for me!' Another of the great leaders of one of the religious bodies said, as we introduced him to some of our ministers: 'I ought to be ashamed to confess it, perhaps, but I must say that your body has risen upon my horizon very largely since we began the preparation for this conference.' This sort of feeling was mutual and very general. No one could hear the great addresses of the great men who spoke on that platform and feel the touch of their spirits, without having a greater respect for the religious bodies they represented. This mutual respect for each other, as every one must see, is a necessary condition of that closer unity which our Lord desired and prayed for. But, with all this spirit of brotherliness and Christian love, and catholicity of spirit, there was a clear and frank recognition of existing differences without any diminution of respect and love because of such differences. In other words, liberty was just as much in evidence as unity."

The Cumberland Presbyterian finds in the practical outcome of the conference, "the one thing of supreme interest to all," the plan for a federal council which will apply "the principle of federation to specific conditions and needs." This paper remarks that the millennium has not come, and that this federal council, which will be purely an advisory body, will have to contend with the same human nature which for selfish interests has often in the past obstructed great movements for the common good. But it nevertheless calls on Christians everywhere to sing the doxology because of "the great accomplishment of the conference, and the greater spirit which made it possible."

The Congregationalist asks the question: "Was the assemblage worth the $18,000 which it cost? Is it likely to have any large and definite effect upon those most concerned with it and upon Christendom generally?" These questions it is said are being asked on every side by an age, impatient with theories and eager for tangible results.

The Congregationalist says further: "The actual situation will be clarified if we remember that this was not a conference on unity, but on federation. None of the denominations, not even the weakest numerically and financially took its place in the gathering with any thought of surrendering its own denominational traditions and principles. Not a lisp came from the platform indicating that any one was weary enough of the divisions in Protestantism

to lead him to embark in an enterprise intended to reduce greatly the number of sects, and perhaps in time to build the foundation of a far more comprehensive Christian organization. The two-fold object of the conference was to emphasize the degree of fellowship already existing among Christians of different denominations and to plan for more effective co-operation in days to come. This being its purpose, the conference may be judged measurably successful."

The Christian work and Evangelist calls attention to some of the limitations of the federation, stating that at least two of the denominations represented in the federation will continue to withhold recognition of the remaining twenty-six denominations and of each other. But yet, the thought is: "One of these days, let us hope, there will be a change. Even before the promised time, when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and a little child shall lead them—before that time Christian brethren will dwell together in the unity of the spirit; neither will question each other's ministry, nor his baptism, nor refuse to sit down with his fellow Chistian at the table of their common Lord. When that time comes federation will have become an accomplished fact, little or no refuge will be taken in abstractions, and we shall see Christ's prayer fulfilled in fact as it is not now. God hasten the time."

The Outlook stands alone, so far as we know, among the papers of a religious cast, in lamenting still the exclusion of Unitarians from the recent conference and from the proposed federation.

The Ram's Horn, an independent weekly which has as its platform, "The primitive gospel, the union of Christendom, equal purity, equal suffrage, the Sabbath for man, and the saloon must go,," declares that "the desire, the determination of Christian union is rife in all churches, and it cannot be thwarted by purblind bigots." The following words explain what the Ram's Horn means by Christian union: "People of the larger view do not insist upon union of sect, but they do insist upon union of soul, union of heart and hand for "world conquest." The Ram's Horn concontinues: "What is the exact status and future of the federation movement? One speaker at the conference said wisely that its permanence and highest results would be secured only when it became a federation not of volunteer and emphemeral workers, but of the great denominations and churches. These churches differing as they may in form and proceedure, will be united in service and spirit—which is, after all, the only thing that greatly moves or blesses the world. It is the deep and widespread hope of this that has brought together this great conference. It is to be said moreover that this movement has been intensified by the sentiment of the time. Organizations to avoid waste and increase efficiency obtain in every direction, and surely the objects are as valuable in Christian work as elsewhere. So it has happened that strong expressions have come from all directions calling for the grasp of fellowship. The Christian people of the world have raised their voices for it; business men have demanded it; ministers and missionaries have pleaded for it, until today we stand on the threshold of what is greatly hoped will be the beginning of an era of brotherly co-operation, and of a united effort for righteousness, in which the church of God will put forth its mighty strength."

A writer in the Presbyterian Banner is of the opinion that the federation conference "makes puerile the continuation of efforts to accentuate denominational characteristics, the outcome being a stronger rallying about the fundamentals of evangelical Christianity." The writer from whom we have quoted says further:

"The experience of workers on the mission fields, especially in federation, has forced the home church to no longer waste energy in internecine contention, but to combine against the common foe. The influence eventuating in this conference has been active for many years in the work of the American Bible and Tract societies, the American Temperance society, the Young Men's Christian Association, the Y. P. S. C. E., and other organizations, and easy logic would give the same influence a wider field. Those accepting the evangelical faith should be able to work together and avoid the loss by friction now experienced, and bring the entire impact of the whole evangelical church against the many forms of evil that abound. As far as now appears, there will be no attempt at anything beyond federation and serious attempt to go further might be a fatal blow to the present object, something to be deplored. Some of the leaders have already said that organic union is something not to be realized for at least one generation, except between bodies of Christians now affiliated, but this might be guess as the evolution of Christian life is furnishing constant surprises."

It is worthy of note in this connection that the Rev. Dr. C. L. Thompson, secretary of the Home Mission Board of the Presbyterian Church, said in his address of welcome that the conference might result in "a reconstruction of denominational lines."

The Standard, a Baptist paper published in Chicago, finds in the great religious needs of the cities an argument for federation, saying: "The Christian church in America owes it to herself to stop playing at city missions. The conditions in our great centers of population, bring the blush to our faces. Great masses of the people are absolutely untouched by Protestant Christianity. We shall never touch the submerged tenth of our great cities with the power commensurate with our resources, or with the demand, until evangelical denominations co-operate in this work to much greater degree than they are now doing."

The Bystander.

The Duty of Ministers to Ministers.

The Bystander has been reading a suggestive article on the duty of ministers to ministers. It opens up a large and important field which leads to many valuable reflections. The Bystander has observed that some ministers who from their public utterances, are ready to die for the heathen are not unwilling to "knock" their brethren if opportunity is given. In their sermons they preach the doctrine of brotherly love, while in practical life they do not hesitate to hinder their "brethren" and do them unconscious injury by side remarks which are cutting and far-reaching criticisms. It is often said that ministers are severe on one another, that they are critical and unfriendly. The Bystander does not believe this charge is true, but he has seen here and there, manifestations

of a spirit , not always consistent with the doctrine of "the indwelling of the spirit." No doubt there is a deal of jealousy in the profession, just as there is among medical men or musicians, but the ministry is not the place for jealousy, if we are ever to meet the noble high-minded man of generous and gracious nature, the ministry is the place where he ought to be found. Alas, how often the other sort is found. The relations of the ministry should be just. Ministers are not politicians and are not supposed to be men of narrow and prejudiced minds, but it often happens that they make severe comments calculated to do immense mischief. The Bystander has known cases where good men have been permanently injured in their work by their over-zealous brethren. Ministers are more dependent upon each other than the men of other professions. Their estimates, opinions, and expressed convictions go farther in making or marring a career than those of other walks of life. We should cultivate the habit of speaking well of one another, or else not speaking at all unless absolutely necessary, but how often it happens that a man's theology or methods are made the foot-ball of a ministerial circle to be kicked about at the will of the kicker.

The first duty of a minister is to be noble as a man, to be honest with his brethren, and to show forth his religion in his relations to his fellows. Federation is a magnificent ideal but back of the federation of the churches is the more important federation of the pulpits in which the fruits of generosity, justice, intelligence and love should ripen and sweeten. When a pastor ever reaches the spiritual condition in which he would rather hear of his brothers failure than his success, he is in spiritual peril and should be converted. In the struggle for place and position in the church, and before the world, it sometimes happens that men find themselves in such a frame of mind. It is most unfortunate. The Bystander believes that the love of the brethren begins at home, and that it is not at first, a distant affection. Let us think on these things. The Bystander's personal experiences testify of the fact that the preachers as a class are a very noble class of men.

Sunday Mornings in San Francisco.

Having indulged in sermon-tasting in the east, the Bystander has followed up this luxury by visiting certain churches in San Francisco.

The first visit was made to the First Congregational, Dr. George Adams pastor.

It had been announced that the pastor would preach, but there was a suspicious looking brother on the platform who appeared to have something up his sleeve. He proved to be a representative of the anti-saloon League, and took pledges for his work. Dr. Adams made a short introductory address, in which a visitor might gather the following impressions: That Dr. Adams is the master of the situation at the First Church, and that he is master because of his plain common sense, his personal interest in each member, his manly honest way of saying and doing things, and his real pride in his people and loyalty to his work. It is beautiful to see a pastor proud of his people. Usually the people are proud of the pastor. This mutual regard holds the First Church together. The attendance was large, many strangers being present.

May the First Church remain in its down-town place and do a down-town work.

Calvary Presbyterian.

The auditorium bathed in a soft golden light was filling comfortably, when the Bystander was ushered to a seat last Sunday morning. Comfort is combined with simple elegance in this beautiful church. Dr. Hemphill was in the pulpit. He wore a gown, and conducted the simple service impressively.

The sermon was from the text, Luke ix: 49-50, referring to the disciples objection to one casting out devils, and the masters rebuke "forbid him not for he that is not against us is for us."

The Bystander did not hear so good a sermon in the east as this rather remarkable deliverance of Dr. Hemphill. Coming as it did from a Presbyterian pulpit the theological effect was emphasized. The speaker said it was "a crime" to shut out the Unitarians from the New York Federation meeting. His plea for tolerance was magnificent in its coinage of spirit He made a plea for a catholic attitude to truth wherever found, whether in the Jews, or followers of Confucious, Unitarians or orthodox. Could he have given this sermon before the New York meeting, it would have caused a sensation. His reference to the helpful work of despotism, war science, and labor unions, all of which he criticized, was indeed significant, while his bold assaults against selfish plutocracy reached a point of real pulpit eloquence.

Dr. Hemphill is broad enough to see the good of those who may differ with us in doctrine, but who do good and cast out devils in practical life. His sermon was a searching interpretation of the tolerance of Jesus as against the narrow intolerance of his disciples.

THE METHODIST BISHOPS AND PROFESSOR MITHCELL.

Dissatisfaction With the Action Expressed.

One of the Methodist bishops has written to the editor of the Western Christian Advocate a letter which gives some explanation of their recent action in the case of Professor Mitchell of Boston University. It appears from this that the question as to Professor Mitchell's orthodoxy did not come before the board at this recent meeting for a decision. They were unanimous in voting that they should not reopen the case, much less vote on the question of confirmation until further and "proper action" had been taken by the trustees of the university. The rules of the general conference state that they are not to confirm any professor concerning whose teaching as to its agreement with the doctrines of the church they have a reasonable doubt. And in case of charges presented by responsible persons the bishops are commanded to investigate by a committee of their own number and send their findings to the trustees of the institution concerned, for proper action in the premises. This, it is claimed, is exactly what they did several months ago. Since then, it is stated that there has come from Professor Mitchell nothing to remove that reasonable doubt. It is claimed by the bishops that the action of the trustees in returning the nomination to the board unmodified, and again requesting confirmation, was not "proper action." The declaration is: "It would seem that the proper action from that side was a revision, modification, explanation or withdrawal of the statements complained of, or failing this, the transmission of the matter to the annual conference of

which Professor Mitchell is a member, as the only constitutional tribunal for the determination of his agreement with us in doctrine and discipline."

The Western Christian Advocate says editorially: "The bishops assert that they had nothing to do with the disputed questions in the book. They think they are right in saying that there seemed to be, as alleged, disagreement between them and certain portions of Scripture and our standards of doctrine. But whether the *seeming* discrepancy could receive or not a reasonable explanation; or whether the positions in the book were so well substantiated that they would have to be accepted as proved; or whether, this being admitted, the standards of doctrine would have to be revised under the new light which had come in—on all these propositions the bishops say they did not feel themselves called upon to pass. Like any other company of an equal number of theologians, they are equally divided as regards conservative or progressive theology and Biblical views." And as to the doctrinal positions of Professor Mitchell the Advocate says: "They were not unanimous in their opinions about Professor Mitchell; but almost evenly divided, a majority of one or two being against him."

Not satisfied with what it said in the issue from which we have quoted, the Western Christian Advocate devoted considerable space the following week to the decision concerning Professor Mitchell. We quote as follows: "As we intimated, in our editorial of last week, we had not concluded our treatment of "the Mitchell case." Principles of such fundamental importance seem to us involved in it that we feel compelled to return to it, especially as the Methodist press is being accused, in influential quarters, of a silence born of undue timidity.

"As we have already explained, the bishops regarded the instructions of the general conference mandatory. They considered themselves not at liberty to refuse action. It is said, withal, that these instructions were adopted at the suggestion of the representatives of Boston University. But it is very evident, now, that a serious mistake was made in the framing of such instructions. Perhaps their outworking could not have been unforseen. Under the provisions the bishops hold that they are bound to entertain the allegations of any preachers or laymen who are in good standing in the Methodist Episcopal Church. These answer technically to the description of 'responsible persons.' They may be men of the highest repute in the church for general scholarship, Biblical and theological training, on the other hand it is conceivable that they may be men who unfortunately combine a narrow and inquisitorial spirit with an assumption of scholastic knowledge, and an implied claim to inerrancy and infallibility unverifiable by any test or apparent evidence.

"If the bishops sitting in the capacity of a grand jury, feel themselves obliged, under present circumstances, to entertain charges without discriminating as to the persons bringing the charges—without weighing their qualifications to be judges in the matters involved; without requiring other credentials than membership in our church—it seems to us quite lamentable. It would look reasonable to expect them to deliberate carefully upon the personal equation, so as to save our church and our theological professors from any possibility of being constantly annoyed by the groundless, but irritating, attacks of the cranks or the bigots of the religious world. Such men are always in evidence, and it would be a sad condition for the church if their half-reasonings, inchoate conceptions, and immoderate dispositions should be allowed to keep our Zion in a perpetual ferment and disturbance.

"Furthermore, it would seem rational that the bishops, in considering the question of "reasonable doubt' as to the teaching of our theological professors should have liberty to exercise their best judgment and common sense in going beneath the surface of the incriminating specifications. It would appear that they should not be governed simply by the superficial aspect of things—by the allegation that there exiss a *seeming* discrepancy between the teaching and other Scriptural statements or our doctrinal standards. Such a task of investigation may be very difficult; nevertheless it would seem obligatory upon them to examine the charges on their intrinsic merits—to consider them judiciously—to ask whether the disagreements alleged are real and essential and incapable of explanation or harmonization, or whether they may be only apparent and on the outside. Otherwise our Church and our schools and teachers may be subject to the disagreeable infliction of constant representations of heresy, based on statements which must seem to wise and reflective men as utterly foolish and foundationless.

"The burden of disproving such charges, conceivably made thus by incompetent, or reckless, or self-exploiting individuals, ought not to be put upon either the theological schools or the accused professors. Such specifications as we have imagined —and which may easily become actual—ought to be thrown out of the council of the bishops, and never more heard of. Otherwse, there is no theological teacher who may not find himself put upon the defensive and compelled to prove that he is not a heretic and to do this under the assault of some man of half-baked intellect, who is also what Bishop Goodsell calls 'a theological Dyak'—a fanatical head-hunter. This is indeed to reverse the common-law principle that every man is presumed to be innocent until he is proven guilty; it presumes the guilt until the innocence can be proven. As matters now stand, who knows whether, not only Professor Mitchell, but Professors Bowne, Sheldon, Terry, Rogers—not to enumerate the entire Faculties of our theological schools—are all heterdox? We have heard of certain movements which broke down under the weight of their own absurdity.

And, if indiscriminate charges are to be brought, conservative and progressive scholars alike will suffer. For it may be quite as heretical to be teaching for truth that which has long ago been exploded as to be inclined to radicalism. Indeed, it may be a question, as one reviews the humiliating record of the conflict of theology with science, whether the Church has not suffered more from those who have clung obstinately to erroneous positions as to the Bible and the Universe than from those who have speculated, perhaps too rashly. In our own theological seminary days we had a distinguished professor who contended in his lectures for the literal six days, of twenty-four hours each, of creation; and we have heard, more recently, of another who would have us take literally, and not poetically or symbolically, the creation of Eve out of a rib of Adam. These good brethren would probably think of themselves as ultra-orthodox, while, all the

time, perhaps they were dangerous heretics. For untruth is always heresy, and truth is always orthodoxy.

"And, if the spirit of heresy-hunting is to become rife in the church, it may get to work on others besides those over whom the bishops may have jurisdiction. We do not want heresy in the church. Heresy trials may sometimes be an unavoidable necessity. But if any one can be implicated as a heretic, under some miscellaneous forthcomings of a class of self-appointed watch-dogs of orthodoxy, and made to stand up and show that he is not as he is made out to be in the imaginations of his accusers, where then is the unconstrained freedom of lecturing, or of preaching, or of editing, or of writing, or even of thinking out loud? We should have a censorized pulpit, tripod, and lecture-desk, and the Methodist Church would be Russianized, as Russia was before the recent reform. A little band of terroists might endeavor to send to the ecclessiastical guillotine any whose views might be personally distasteful to them. Already we are hearing of an executive committee, to singly mark whom suspects are referred; and of certain men who at camp-meetings, assemblies, and elsewhere, have appointed themselves the oracular judges of the orthodoxy of every expression they hear. If the speaker agrees with them, he can have his credentials of orthodoxy all right; if not, let him be put down forthwith as an obvious and indisputable heretic. Only the little band of "Wee Kirkers" are in possession of the exact forms of absolute and infallible truth, and all others are Voltaires and Renans and Tom Paines, masquerading as Christians believers!

"It must be admitted that it is somewhat difficult to decide even theological questions of orthodoxy or heterodoxy by a heresy trial. And yet a jury of peers, in some sense, could be got together for such judgement; for most intelligent ministers have studied theology with considerable care. But the questions purely scholastic and critical—involving the study for years by specialists of expert questions—where could such juries of peers be found?

"We are in no way contending for unbridled license either in teaching, preaching, or writing. We clearly recognize that there must be the legitimate limitations which are made for all by evangelical Christianity, and that Unitarianism, destructive rationalism, such tenets of Roman Catholicism as are plainly superstition, or any other utterly incompatible views, are admittedly barred from promulgation. But, within those limits, it has always been the glory of the Methodist Church, that, while thinking for itself, it allowed others to think also. May it never lose that glory!"

ATMOSPHERE.

F. B. Perkins.

By this term we designate that body of air, immediately surrounding our earth, through which are constantly operating conditions by which the world is rendered habitable, and other worlds are brought within the sphere of our intelligence. Light and heat are thus revealed, and it is noteworthy that their energy is due mainly, not to direct but to reflected rays.

Over against this material universe is another, non-material, spiritual world. It, too, has its atmosphere, viewless, imponderable, and unknowable by any standard or appliance of physical science; yet none the less a real entity, with touch upon every life, individual and collective. Great basic principals there are within this realm, acting and reacting in every direction. But they must be studied as moral truths not as physical phenomena.

What we know as the law of the family implies such an atmospheric condition. A cordon of godliness, of love, of self-sacrifice, of service is the enswathement of some households, of others the breath of their lives seems surcharged with a worldliness which counts all but material gains as naught; a selfishness which puts personal indulgence above all considerations of others' need; an essential falseness of life and conduct; with all the malign developments of such a spirit.

Here too may be noted the spiritual equivalents of reflected light and heat. The revelation of our Heavonly Father is largely dependent upon the moral atmosphere in which His children live. It is the reflective force of genuine piety which more than all else holds heaven's light and warmth within earthly experience. Have you not known families in which it seemed hopeless to dwell upon the parental aspects of our God? The sweetest truths of the divine fatherhood could find no lodgment there but passed through their unresponsive minds as solar rays through the vast unlighted and unwarmed ether which fills the interstellar spaces. That spirit of revolt against the the authority of the earthly parent to which so much of the crime which lands men in the penitentiary is attributed by careful observers, has been too often but a reflex of the vitiated atmosphere in which the infidelity of the parents has forced the children to live. On the other hand one loves to muse upon the influence of the family at Nazareth upon the spiritual development of the child Jesus. It has, however, been light reflected in Jesus Christ which has been the divine force in redemption. Men have seen the Father in Him and felt the attraction of the Cross. Other households have felt the same gracious influences. A friend, whose conceptions of the divine are even extraordinarily touched with a sense of fatherhood, has told me how this conception first came to consciousness in his life. He was a child of five or six years. His parents held such religious views that God was never so designated but always as the "Good Man." The boy's reasoning took this form "Father is a good man:, the Good Man must be like father." So the divine fatherhood dawned upon him to remain an abiding presence ever since. But what if the critical link in that reasoning—"father is a good man" had been lacking ? Ah, how much one wishes that the reasoning process from father to God might more often be as short and as swift as that!

May a son without unseemly personality bear grateful testimony to the boon of such reflected light? My father's household was characteristically religious, genuinely, genially, lovingly, religious. He was a good man; righteousness was the girdle of his loins. He was a man of clear intellect, sound judgment, and warm heart, a wise councillor, a faithful friend. In his own family, as well as without, these characteristics were unmistakable. Every act was shot through with love, family discipline was administered; the dor of correction was employed when needed; but never hastily, never in anger, never without revealing the

father's heart. His chastisements were like an act of worship. Never did his love seem more nearly to approach divine. He suffered as God suffers. He was rarely mistaken. Once he was misled by one whose word he had a right to regard as authoritive; but that mistaken punishment was like a benediction by reason of the look it gave into his fatherly heart. His action stirred no motion of anger. I could have kissed the dear hand even as it struck the blow. It was the last occasion.

Our mother was the fitting companion of such a father. The development of her formal Christian life also was in connection with the birth of their first child. One who has in mind the typical New Englander of a century ago trained under the theological systems of that day, can readily imagine that the struggle before she submitted was severe. It centered upon God's sovereignity and she battled hard for independence. But when she yielded the surrender was absolute. "Take me Lord," was her language, "me and mine, to do with us as thou wilt." No one of her household after that, ever heard a murmur of complaint at God's dealings. Trials she had, but even in the hour of sharpest agony, the thought of rebellion was abhorrent. Such was her sensitiveness to God's honor that she could not bear to hear complaint of the weather or other providential orderings, such as are all too common. The doctrine of God's sovereignty was the brightest spot in all her theology. The only change one could discern as she grew older was, the predominance of a sweeter strain, as the divine sovereignty took on more of the aspect of paternal love. One characteristic expression among many similar ones in her last sickness was her greeting to a child on entering her room one morning. "Isn't it glorious, to wake up and think that God reigns!" The prayerfulness of those two kindred souls was never intentionally forced upon the notice, but it was too natural and too vital to be hidden. Our father's morning hour, it matters not how busy the day, and the gentle murmur of our mother's voice through her closed door, her children could never forget these. For the writer especially, memory holds one scene in undying freshness, as he was awakened by her prayer beside his bed, pleading for grace, rightly to train him for a Christian manhood. Such was the atmosphere of that home, under such a bond of good behavior did that household grow up. If to them the thought of God's fatherhood should seem both natural and inexpressibly precious can it be matter of wonderment?

This paper is already too long, but I ask the reader's forbearance as I try to show very briefly how, in other conditions this spiritual atmosphere may minister to life and light. In a letter to Bishop Phillips Brooks, a workingman, himself not a church goer, writes: "I wonder if you have any conception how many, there are of us who are made better and try to to be useful as a result of your example. To me you reveal God as no other man does. What I mean is, that I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead; and when I think of God and wonder how He will seem to me, it all comes round to trying to conceive of you enlarged infinitely in every way." These words of Mr. Brooks himself may perhaps form an appropriate conclusion: "It does not take a great man to do great things; it only takes a consecrated man."

THE LIENCHAU MISSIONARIES.

An Authentic Account of the The Murder of the Missionaries at Lienchau, China.

[The China Mail, a newspaper published in Hong Kong, has been furnished by its Canton correspondent a detailed account of the murder of the Presbyterian missioaries at Lienchau. We give herewith a large part of the article.—Editor.]

On the morning of the massacre, Oct. 28, about nine o'cock, Dr. Machle, when on his way from his residence to the men's hospital, passed a temple, near to which a temporary bamboo structure had been erected, where a "ta tsiu" was in progress. At his request three old men followed him to his hospital and he talked with them about their having erected the bamboo structure on mission property.

He called their attention to the fact that they would be justly offended if he should build a chapel on their land and told them that he would not consent to their erecting a structure for their worship on mission property. Several persons standing by spoke up and said:

'The foreigner is talking justice. That is right.'

The elders then told Dr. Machle that the last performance and the feast were to occur that evening, that the structure would be removed the next day and so the matter was pleasantly arranged.

The entire conversation occupied about 'ten or at the most fifteen minutes,' and the elders were turning away apparently perfectly satisfied.

Armed Roughs.

Just then a crowd of younger men, a rough looking set, one of them with a drawn revolver, several armed with Chinese pikes, carrying poles, etc., rushed up, and as Dr. Machle entered the hospital, one of them struck him on the shoulder. Then stones were thrown, one of which glancing from a window hit Dr. Machle in the forehead, but as its force was spent it inflicted no injury. The elders remonstrated with the crowd and they dispersed.

A little later Dr. Machle saw another crowd around a guard boat on which Dr. Chestnut had taken refuge. That crowd was temporarily dispersed. A message was then sent to the officials.

Dr. Machle went on back to his house, a 'seven minute walk' from the hospital, supposing that there was no longer any special danger of trouble at the hospital. Not long after he got to the house, however, two persons came from the woman's hospital, which was located near the men's hospital, saying that the crowd were looting the hospital had 'taken out everything of value' and one of the persons who brought the report had been seriously injured.

Misleading Assurances.

While Dr. Machle was dressing his wound, a Chinese official came. A little later other officials came the highest civil and military magistrate in the district.

They came without arms and the soldiers who came with them were without arms. The officials assured the missionaries that they need not fear any further trouble,, that all would soon be quiet.

In a few minutes, however, the woman's hospital was reported to be on fire. In quick succession, the other buildings down near the river were set on fire, the woman's school, the men's hospital, the church,

the native pastor's residence and theological student's dormitory.

Still, the officials all remained up on the hill and assured the missionaries that they need not fear, that the crowd would certainly not come up on the hill where the mission residences were located.

The burning buildings near the river occupied a suprisingly little time, 'scarcely more than an hour,' and about twelve o'clock the crowd was seen starting towards the residences. About that time the officials suggested to Dr. Machle that all missionaries get into a boat and go to the yamen, across the river in the city. The party went down to the river and a ferry boat that had started from the opposite shore stopped in the middle of the stream, the boatman, pretending for a while to be coming to one shore, finally returned to the other shore.

When the party turned away from the river he started again to come across and when the party returned to the river he again returned to the opposite shore. The men, who had pretended to be from the yamen, sent to guide the party to the river, then told the party to follow them up the river to a temple that was built in front of a cave, saying that they could be protected there. But soon after getting into the temple, 'four 'li' away from the mission house' (about a mile and a third) Dr. Machle saw that the temple keeper was decidedly unfriendly and they realized that they were in a trap. They then considered going rapidly out into the country, but the crowd was too close after them, and they decided to take refuge in the cave.

The rest of the party preceeded Dr. Machle. He turned to shut the door to the cave and bar it. Just as he succeeded there was a great noise outside and he realized that the temple was filled with the mob. The only entrance to the cave was through the temple When he turned to go on into the cave the rest of the party had disappeared. He went on feeling his way as best he could, calling for Mrs. Machle, but 'heard nothing of anyone,' 'could hear no voice.'

Finally he came to water. In a little while two men appeared and saw him before he realized their nearness to him. They demanded everything of value that he had, and he gave them his watch, some money and other things. They told him that he had better give them all he had, that they could tell the crowd where he was and that they would come and kill him. Then they left. In a moment or so, he heard one of the men say, 'No one is in there; we have just been in.'

Hiding in Water.

He realized that he would be discovered if he remained there and so proceeded a little further. He fortunately found a place where the wall of the passage made a slight circle, and there was sufficient water for him to cover his entire body. He smeared mud over his clothing; used sand to sink his sun hat, and with only his nose and one eye out of the water, he remained there for several hours. Several times search parties got within a few feet of him, but the water being deep they stopped before getting up to him. Search parties came first from one direction and then from the other, and he could hear them cursing their ill luck at not being able to find him. Finally search parties came from both directions, as if they suspected that he had previously fled from them when they came from one direction or another. These parties came almost together, with only a few feet separating them.

After Dr. Machle had been in the water for several hours and everything had been quiet for a long time, he heard some one call him, and in a little while lights appeared. He looked and recognized the garments of the district magistrate. Reassured by his appearance and the language used in calling him, Dr. Machle made his presence known and went to the magistrate. He was told that the mob had dispersed and the people were then all feasting. While he was still in the cave, a short time after he had disclosed himself to the magistrate, he saw some one creeping towards him through a dark passage. As he feared treachery he leaped upon the man and seized his arms. Then the man said: 'I am your friend; Miss Patterson is alive also, and I have come to guide you to her.

Dr. Machle went with the man and some soldiers and rescued Miss Patterson from a well, or pit, that was in the cave. The mouth of the well was very small, but it was some fifteen feet deep and wider at the bottom. It appears that the man came to Miss Patterson in the cave and offered to guide her to a place of safety, telling her that he had been a patient in Dr. Machle's hospital and would gladly do anything he could for her.. He let her down in the well and went down with her. Mrs. Machle would have escaped also if the opening into the well had been sufficiently large for her to get into it. While they were in the well, search parties came and threw lighted torches into the well, but they hid away under a ledge of rock and so escaped observation. Both Dr. Dr. Machle and Miss Patterson were disguised as Chinese soldiers and thus got safely to a guard boat and to the Civil magistrate's yamen. Later ,when it became known that they were there, they were secretly taken to the military magistrate's yamen. From there they were sent by boat down the Lienchau river to the North river, thence to Sam Shui and from there by rail to Canton, being accompanied all the way by a guard of Chinese 'soldiers.'

Attack on the Women.

The accounts of the massacre of the other missionaries are given by Chinese who witnessed the awful atrocities. I shrink from writing all that I have heard. Much must be left for the readers to imagine. The women were spared the worst. Innocent little Amie Machle was the first to be put to death. She and Dr. Chestnut were the first ones found by the mob. They were stripped of all clothing and were thrown uninjured into the river. Dr. Chestnut could swim and safely reached a sand bar out in the river. Little Amie caught hold of some bushes growing on the river bank and so kept above water.

For some ten minutes they were let alone by the crowd who were interested elsewhere. But finally a heartless wretch ran a spear through the head of little Amie, and a number of men went out into the river and one ran a three pronged instrument through Dr. Chestnut's body and thus killed him. The two bodies were then brought ashore and were beaten and stabbed by the inhuman wretches, and finally when scarcely recognizable as human bodies they were again thrown into the river.

Mrs. Machle was the next one discovered. She was stripped and exposed to the ridicule of the crowd, then run through with a spear, beaten and her lifeless body pierced again and finally thrown into the river.

Thus ended the wild orgie, and with loud rejoicing the frenzied, bloodthirsty crowd went off to feast, leaving several scores to search the caves for the two

missing ones. Fortunately darkness made it possible for the officials to rescue them in the manner already related.

History of the Trouble.

And now something further as to the origin of the trouble and how the mob was collected. Last year, about this season, similar buildings were erected for the "ta tsiu" partly on mission land, and Dr. Machle remonstrated with the temple authorities. They promised not to do the like again and so the matter was passed by. But some men who declared they were Catholics, and whose names are known to be enrolled as members, said that they proposed to kill all the Protestant missionaries. The ringleaders in the mob the day of the massacre, were recognized by the Protestant Christians as Catholics. To give further color to the idea that the Catholics had some connection with the affair, the French priests, although several times requested to help quiet the crowd, the civil magistrate himself sending a special request to them, refused to do anything. I presume that the officials, if it is possible to suppose that they sincerely desired to protect the foreigners, recognized the ringleaders as Catholics and knew that the priests could influence them and so sent the request. At any rate, the French priests were not molested. And among the party that came with the civil official to the cave at the time Dr. Machle and Miss Patterson were rescued was a prominent Caholic who invited them to go to the Catholic mission premises, assuring them that they would be safe there Dr. Machle refused this belated offer of help.

Boycott Influence.

The boycott agitation, to say the least, had got the people so aroused that they were ready for just such an outbreak as occured. The Chinese are disposed to deny that the people at Lienchau know anything about the boycott. But the day before Dr. Machle and party reached Lienchau, he was on shore at a small town selling Christian tracts. A man who had bought some tracts brought them back, saying, 'if these tracts are American I want you to give me my money and take them back.' Similar things occurred a number of times that day. After they got to Lienchau they noted repeated evidences of the effect of the boycott agitation. Boycott placards were posted all through the the city, and the elders had applied to Canton headquarters for large supplies of boycott literature.

Looting the Hospitals.

As stated above, the first building looted and burned was the woman's hospital. This was done by a comparatively small crowd, and was done in about an hour from the time when the conversationn took place between Dr. Machle and the temple elders, which was taken advantage of as an occasion to begin trouble. But the time was too short for any such conversation to be the cause of the outbreak.

When the woman's hospital was looted, among other things taken away were several hospital specimens, a baby's skull and a pelvis, both used in instructing medical students. Other things were secured from Dr. Machle's hospital among them a foetus that had been preserved in alcohol.

These were put on a tray, displayed so that all could see, resting on two poles, and were thus carried through the streets of Lienchau city. Men went ahead beating gongs and criers followed calling attention of the people to the kind of atrocities practiced by the foreign doctors, declaring that the live foetus had been discovered in the hospital, declaring also that a monkey which Dr. Machle had dissected was a child that he had disembowelled, and a long list of all kinds of things calculated to inflame and arouse the people. And so the mob of six thousand or more people was rapidly collected.

Callous Officials

There was some appearance of reason in the claim that the officials made that they were unable to control the mob, but the evidence goes to show that they were far from innocent, and seems to indicate that they passively, at least, encouraged the mob to go on with their infamous work. When they were gathered in a bunch up on the hill by the mission houses they might have instead easily dispersed the small crowd that was then looting and setting fire to the mission property by the river.

Even after they left the mission residences and went across to the city they could easily have hindered the parading of those hospital specimens though the streets.

They could certainly have secured boats and taken the missionaries across to the yamen if they had wished to do so.

There was sufficient time when they first came for them to have got the missionaries away to some place of safety. It is true that they had less than a score of soldiers and those were untrained. But absolutely no display of force was made, when it seems certain that a half dozen armed men, determined to do so, could have easily held the mob at bay.

The Anti-Foreign Viceroy.

The writer is not drawing on his imagination but is writing from a knowledge of Chinese officials gained by his years of residence in China when he unhesitatingly affirms that there is scarcely one among them who would not, if he could, put the sword to the throat of every foreigner in China.

It would give the present viceroy of these provinces special pleasure to do this. Whatever may be said about the Lienchau local officials, the viceroy, himself, is certainly to be held accountable for the death of the foreigners at Lienchau. It was his duty to see the local officials had sufficient soldiers at hand to preserve order. Instead of that he only a short time ago further reduced the beggarly number of so-called soldiers that were stationed in the district.

He has openly thrown his influence on the side of the boycott agitators, and has persisted in flagrantly violating sacred treaty obligations with the United States. Openly and secretly he has encouraged the anti-foreign feeling that stirs in the breast of every official.

What may not foreigners expect when such a man is allowed to remain as the head official of this important section of China!

The writer is not set for the defense of much that America has done in her relations with the Chinese. Neither can he defend all the actions of Great Britain or of any western nation. But the conduct of these nations as compared with that of Chinese officials is as light to darkness,

A Suicidal Policy.

The time is ripe for China to be taught a lesson impossible to be forgotten. It will be short-sighted not to say suicidal, for any nation to seek to benefit herself at the expense of America, as some are seeking to do in the present boycott agitation. It behoves all

Europeans to unite in making it plain to Chinese officials, from the highest to the lowest, that the time for dissimulation is passed, that the peace of the world demands radical reforms in this empire, and that, no matter what the cost, the world shall be rid of the festering sore of shameless corruption and deceit, namely China's governing class as at present constituted.

Church News.

Oakland, Plymouth.—The outlook for this church in its new location is an excellent one. The pastor and people are greatly encouraged over the interest shown by persons who had not identified themselves with them in any way before the new house of worship was opened.

Oakland, Fourth.—The growing work here has made necessary an enlargement of the church building. Adjoining property has been purchased. The Men's League, a new organization in the church, has gone to work to raise funds for the addition, with the strong hope and intent of seeing the work accomplished by spring.

Escondido.— At the last communion service seven persons united with the church. The Ladies' Missionary Society recently elected Mrs. Mathes president of the society and several committees are being formed for active work along Missionary lines. The pastor, Rev. G. T. Mathes, has begun a series of Sunday evening sermons on the great denominational leaders, the first name in the series being that of John Huss, the Moravian.

San Jacinto.—For over a month Pastor Thayer has been soliciting pledges for a fund to paint and improve the parsonage. The ladies agree to give a New England Dinner ticket to every one signing $1.00. As a result, over 175 persons were fed Thanksgiving Day. The parsonage back porch has been screened in, a fine large sink with water attachments placed in the kitchen, and a fund of about $75.00 secured with which to paint the building. It was a blessed Thanksgiving day with us. The Sunday school is increasing. Each class takes turn in leading the singing. The C. E. society added five new names to its membership last Sunday.

NOTES AND PERSONALS.

The Rev. Mr. Burgess of Oakland will give a paper next Monday at the meeting of the ministers of San Francisco and vicinity on "The Relation of the Church to the Kingdom."

The next Wednesday afternoon prayer-meeting in San Francisco will be held on December 20th in Trinity Methodist Church. The Rev. H. A. Luckenbach will be the leader. The meeting for December 27th will be in the First United Presbyterian Church and the Rev. Dr. W. N. White will lead.

Not only the First Church of Oakland, but all California Congregationalism, loses much in the passing on into the other life of Judge James M. Haven of Oakland. Mr. Haven came to California in 1850, and his life has counted all the years since then for that which is highest and best. He passed out of this earthly life at the age of 78. To him may be applied the wrods: "Well done, good and faithful servant."

THE SACRAMENTO CHURCH.

Sunday, December the 3rd the First Congregational Church of Sacramento worshipped in its renovated building, on which $7,000 have been expended during the last few weeks. The Sacramento Union says: The First Congregational Church has had a long and honored history. It is one of the oldest Protestant churches in California and its early history is interwoven with the romantic story of the Argonauts and the days of '49. Many of the names that have become household words through their association with the development of the Golden State are on the roster of its members. It is due to the generosity and kindly remembrances of one of these early families that the church will soon be able to dedicate to the memory of Mr. and Mrs. Charles Crocker, the splendid new organ.

The history of the church has been fully and graphically recorded by the oldest member, Mr. A. C. Sweetser, who has been associated with the church from its birth. His history is replete with the interesting incidents of more than half a century of experience. Only the briefest summary can be given here.

In the early days of Sacramento, when lumber was $1 per foot, and small willow trees covered with cotton cloth served as store buildings, an intrepid band of Christian men and women had determined to build a church. They were led by Rev. Joseph A. Benton, a Bostonian, who had pioneered into the West, seeking not gold, but souls. The first Christian service was held in a grove at the corner of Third and K Streets in July, 1849. The first Sunday school met in a schoolhouse at the corner of Third and I streets, the 19th of the following month, and the first prayermeeting was held in the same building the 9th of September. Christians of all denominations united in these early gatherings. On the 16th of September, 1849, a preliminary meeting was held and on the 23rd the formal organization of the First Congregational Church was completed. Of the charter members, only Mr. A. C. Sweetser is now living.

In November of the same year a lot was purchased During the winter of 1849-50 Rev. Benton left Sacramento, and with the aid of others founded California's first college, now the State University at Berkeley. Late in March of the same year, undeterred by poverty or the untoward conditions of life in that early day this courageous little band of Christian people began the task of the erection of a church building. A parsonage was first erected on the church lot in June, 1850. The cornerstone of the church building was laid September 4, 1850, on the west side of Sixth street, between I and J streets, opposite the present church building, and it was dedicated October, 1850.

The following month, on November 30, the first Thanksgiving service ever held in California was conducted in the church by Dr. Benton. In his sermon on that occasion he prophesied that in fifty years a million people would fill this fertile valley with their homes; that Sacramento would be the center of commerce and manufactures, and touch the East by a great railroad system. Scarcely had the congregation settled in their new building before it was swept away in the great fire of July 13, 1854. Scarcely were the embers cold before the undaunted church and pastor had determined to rebuild and the result was the erection of the present edifice.

The cornerstone was laid September 21, 1854, and the building dedicated on the 31st of December of the same year. Its total cost was about $54,000. On February 22, 1863, after a pastorate of over thirteen years, Rev. Benton resigned and became the pioneer professor of Pacific Theological Seminary, where he taught until his death. He was succeeded by Rev. J. E Dwinell

In 1864 through the efforts of Mr. John McNeill and other young men, the organ which is now being rebuilt was set up at a cost of $4,500. In the fall of 1868 the church building was raised, new pews and other improvements added at a cost of about $15,000 On the 9th of July the overland railroad was completed and Rev. Dwinell preached a sermon on this event.

After twenty years of effective service Dr. Dwinell resigned on July 17, 1883. He was succeeded by Rev. W. C. Merrill, who became pastor, January 15, 1884. After six years' pastorate he was succeeded by Rev. J. B. Silcox, who remained for two years.

His successor, Rev. J. B. Koehne, now one of the most successful platform lecturers in America, only remained a year. In 1895 the church extended a call to Rev. Henry N. Hoyt, who remained until January 1898, when Rev. Silcox, for the second time, became pastor of the church. During his pastorate the church observed its fiftieth anniversary with impressive and appropriate exercises. Since his resignation as pastor, Rev. C. A. Dickinson and Rev. James A. Chamberlain have served as pastors of the church.

For more than fifty years this church has sought for the betterment of the life of Sacramento. No historical statements, no mere statistics can ever measure the strong and enduring influence upon the life of this community. With loving memory of her past and strong hope for her future the old First Church awaits with trust what the coming years may bring, and with hope that the future history of this church may be in accord with her honored past.

YOUNG PEOPLE'S MISSIONARY INSTITUTES

A Statement Concerning the Work.

Missionary work among the young people is progressing so rapidly that from all parts of the country appeals are coming to hold Institutes. The growth and interest in the study of missions has been phenomenal. Two years ago, there were enrolled 17,000 young people in the study of missions. Last year, over 50,000 pursued the study systematically, and this year the indications are that the enrollment will reach fully 100,000. This activity in mission study has stimulated other departments of the missionary enterprise, so that now the young people are seeking opportunities to train themselves for this important work in their churches.

These training conferences are under the supervision of the Young People's Missionary Movement, of New York. Already institutes have been held in Boston, Mass., Washington, D. C., Baltimore, Md., Albany, N. Y., and Cleveland and Cincinnatti, Ohio. These meetings were all of unusual power, and it was the general consensus of opinion in all of these centers is that there ought to be an institute every year. As a result of these days of study, young people return to their societies with a new vision of the world's need, with their prayer life deepened and a new conception of the responsibility and opportunities in the homeland.

The purpose of these institutes is to assemble at the different centers, representative young people from the evangelical churches in the district: to quicken and enrich the spiritual life, to define and vitalize personal relationship to the world movement, to emphasize the place of definite, persistent, prevailing prayer, to encourage intelligent and systematic benevolence and to train and instruct in the best methods of carrying on missionary work in Young People's societies and Sunday-schools. To accomplish this aim devotional Bible study will have a prominent place each day. Throughout the institute model mission study classes in "Daybreak in the Dark Continent," by Wilson S. Naylor and "Heroes of the Cross in America," by Don. O. Shelton, will meet at stated periods. Some prominent speakers will make an address each day, and the remainder of the time will be devoted to conferences for the discussion of practical methods of missionary work. One of the most valuable features will be the missionary exhibit, showing the various phases of missionary effort in the mission fields, and giving helpful suggestions of missionary methods.

Pacific Coast Meetings.

Institutes will be held at Los Angeles, California, January 4 to 7, 1906; San Francisco, January 11 to 14; Portland, Oregon, January 18 to 31. Some of the prominent speakers who will participate are: The Rev. John F. Goucher, LL. D., president of the Woman's College, Baltimore, Md., Mr. John W. Wood, secretary of the Domestic and Foreign Missionary Society, Mr. Harry Wade Hicks, secretary of the department of Young People and Education for the American Board of Commissioners for Foreign Missions, T. H. P. Sailer, Ph. D., educational secretary of the Presbyterian Board of Foreign Missions, the Rev. L. W. Cronkhite, of the Baptist Board, and Charles V. Vickrey and Edmund D. Soper, of the Young People's Missionary movement.

TACOMA AND VICINITY.

Tacoma has been called "Seattle's little sister.' But she has been growing of late and some folks have been saying "Watch Tacoma grow." Not without reason, for, whilst she has hitherto been a "one road town," the late purchase by the Chicago Milwaukee and St. Paul of over $500,000 of her water frontage; and whisperings of other roads making this their terminal, have given a strong impetus to Tacoma's growth and prospective advancement. The present population is over 80,000. There are some of its citizens, however, more anxious that Tacoma should grow good than great, and are working that way. The Rev. Mr. Barnhisel of the First Presbyterian Church has been proving himself a "Mr. Valiant-for-Truth" in attacking the present regime of Mayor Wright and his "mayor's nest" of underlings. One of the sad things about the accusations made (and not denied) is, that the two largest city papers, the Ledger and the News (both, however, under one proprietor) are hand and glove with the nefarious combination that runs the "open town" policy. But there are indications that the reign of iniquity that has disgraced our beautiful city will shortly come to its deserved end. The Anti-Saloon League would probably have curtailed, if not purged, our city of this "Black plague" last year, but

for the defective character of the laws of our state rendering it hard to indict such offenders and well nigh impossible to convict.

The Interdenominational Ministerial Alliance has under consideration Noon-day Mill and Shop Meetings. New York has had blessed results from such work and Chicago is reported to have nearly 300 of such meeting places.

The W. C. T. U. has inaugurated and is carrying on a Noon-day Prayer Meeting in the Y. M. C. A. parlors—What would Barak have been without Deborah? But the great and sweeping Revival for which we are, and have long been, praying, has not yet come to our upper coast..

Plymouth Church was dedicated on the 27th of November and its pastor, the Rev. H. B. Hendley, was installed. This church is the outcome of Sunday-school work inaugurated by the Rev. Dr. Samuel Greene about three years ago. Mr. Greene bought the lots on which the church building now stands and gave liberally toward the acquirement of the property. The church was organized about a year after the Sunday-school was started. The edifice is located on one of the best avenues on Yakima and 46th, and is surrounded by a constantly increasing population of home-owners.

The membership of the church is 65 at present and the Sunday-school enrollment 150. Rev. H. B. Hendley came from a position as assistant pastor in Plymouth Church, Minneapolis, to a pastorate at Steilacoom, and thence to this new work in Tacoma, under whom it has made substantial progress. In the installation and dedicatory services the sermon was given by the Rev. E. T. Ford, the installing prayer by Rev. O. L. Fowler, the charge to the pastor by Rev. W. W. Scudder, the charge to the people by Rev. R. S. Stubbs; the act of dedication was by Rev. H. B. Hendley, the prayer by the Rev. Dr. Samuel Greene. Other ministers participating were the Rev. John Reid, C. E. Philbrook and Edwin Moore.

THE CHURCH OF UNITY IN EUREKA.

The Rev. Franklin Baker, who was for some time pastor of the Congregational Church at Eureka, gave a lecture recently in a hall in that city on the subject "Why I leave the Congregational Denomination." He is quoted as having said among other things concerning the orthodox churches that there is "more of creed than of Christ in them." One of the Eureka papers quotes a part of his address as follows:

"Friends, it is my intention to organize a church in this community which shall be broad enough in its character and theology to admit any man, woman or child to its membership who believes in the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus and Salvation by Character; who is willing to unite in the love of truth and the spirit of Jesus Christ for the worship of God and the service of man. His membership not to be conditioned upon the interpretation that I or any other person may make of these statements but upon his own honest belief.

"More than that, to this church any person who believes all that is stated here and much more besides, is bid welcome to our fellowship upon the one condition that such an oneshall not insist upon all the rest of us accepting his individual interpretations. The corner stone of this church shall be the corner stone of all earthly virtues, 'Charity.'

"Our motto and principle shall be 'In essentials, unity; in non-essentials, liberty and in all things, charity.' Each interpretating what those essentials are for himself or herself. This little church is to be known as 'The Unity Church,' for I would rather have ten in the spirit of unity, than two hundred and fifty with twenty-five out of harmony.

"In this church we will want the love and purity of God so truly that there may be no pure part of the social life of the young or old that may not be a part of the social life of this church. It should be—it shall be a place where especially the young men and young women of this city may come and enjoy themselves in many of the harmless amusements which the church has heretofore so unjustly and unreasonably condemned as worldly and ungodly. For I believe the church should set the social ideal as well as the spiritual. There shall be nothing in this little church too good to be used or to be scratched or marred, if thereby some soul may be brought nearer to our Father in Heaven.

"In regard to ordinances, there shall be none required, while on the other hand any one believing in baptism as essential and repuesting its administration to their children or themselves shall have their request granted. The finances of this church shall be purely voluntary and it is the wish of the pastor as far as it is possible that pay socials and pay suppers be ommitted from the life of this church.

"Lastly, all that any man, woman or child need to do to become a member of this church is to sign their name to this paper containing the belief in the Fatherhood of God, the Brotherhood of Man, the Leadership of Truth and Salvation by Character and the wish to unite in the love of truth and in the spirit of Jesus Christ for the worship of God and the service of man."

It is stated that Mr. Baker announces it as his intention to secure a lot and have a church building erected. This course on the part of Mr. Baker is not surprising to persons who have had some knowledge of his belief and methods. Whether his new church will prove what its name signifies, in Eureka or anywhere else, it remains for the future to disclose.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Quarterly Meeting.

The quarterly meeting was called to order by the president, Miss Richards, at the First Church, Oakland, Wednesday, December 6th, after devotional exercises, the notes of the Annual Meeting were read by the secretary and approved. The treasurer, Miss McClees, reported receipts for quarter $1,577.02; on hand in bank $447.86.

Mrs. Jewett, branch secretary, read a letter from Mrs. Williams, president of the Southern Branch, urging more work for Japan; quoting from Miss Denton's letters of the growth of the work in the Girl's School at the Doshisha; $5000 given now to Japan would double the efficiency of the work.

Short reports from the Auxiliaries and the Cradle Roll showed some advance. Mrs. Farnam, foreign secretary brought word from the different missionaries for whom we are working; Miss Wilson at Kusaie has not recovered from the effects of the typhoon, and little Ruth who was

injured at the same time, died after fifteen weeks of suffering. No direct word had been received from India; at Pagoda Anchorage, China, all station classes belong to us; a letter from Africa shows how versatile a man Mr. Dorward is, composing hymns and music, printing teaching and preaching. Mrs. Baldwin of Broosa told of the school at the Orphanage where there are 65 girls, and the C. E. society of this school sent $5.00 for the Foochow Kindergarten. We have a new missionary, Dr. Tallmon, whom we can consider as a California woman, although not born in California, but she is a member of the North Berkeley Church, where she practiced after serving in the Children's Hospital in San Francisco, she has gone to Lin Ching, North China.

Mrs. Wilcox reported receipts for fund for Kindergarten at Foochow, including gift of $3,000 as $3,463. Miss Jean Brown has been obliged to return to this country on furlough, and from a sanitarium in Connecticut sent $5 toward this fund.

Miss Richards then introduced Mrs. John Gulick as a missionary who had come home to live; Mrs. Gulick gave a short account of the Gulick family, so many of whom are known on this coast, and told of two Chinese children adopted by Mrs. Gulick, who have become useful Christian women. Miss McClees invited the ladies to lunch, after which short devotional exercises were conducted by Miss Richards, many prayers were offered.

Rev. H. M. Tenney said there was one thing on his heart; the celebration next year of the Haystack meeting at Williamstown, in 1906, which was the forerunner of the A. B. C. F. M. The success of the work is so great that we are compelled to give more, and the sum of $1,000,000 is desired for this year. This is assured if we really mean consecration to the Lord's business.

The need of a field secretary was spoken of by Mrs. Jewett and many ladies expressed their desire for one. It was suggested that fifty shares of ten dollars each be taken, and eight were pledged; the lady whose plan this was had previously sent six pledges, making 14 in all.

Miss Myers of Ceylon told of the work there in one of the oldest of our missions, she said we do not feel interested in what we know nothing about; the measure of our gifts in the measure of our responsibility.

After a hymn the session closed. The attendance was small, only twenty-five being present at the opening and about sixty at noon. It was especially noticeable that the number from San Francisco was less than a dozen.

VIRGINIA BUFFORD,
Recording Secretary.

MILLS COLLEGE, CALIFORNIA.

The only chartered Woman's College in California confers degrees and presents its Alumnae as accepted candidates for graduation work at the Universities. Seminary Course accredited to the Universities. Offers excellent opportunities for the study of Music, Art and Elocution. Ideal climate and grounds. A refined Christian home for young women. Terms moderate. Write for catalogue. Spring term opens January 10, 1906. Fortieth year. Address, Mrs. C. T. Mills, President, Mills College P. O., California.

Christian Endeavor Service.

Rev. Herbert. A. Bevier.

December 24.

Topic: The Brotherhood of Man. I John 2:7-11; 3:12-15. (A Christmas Missionary Meeting.)

Christmas again. Once more the fir and the holly, the roaring fire and the festal board. Christmas again, the gift-time of the year, the altruistic day of days, the day of joy and peace, the advent festival. How appropriate to the theme of Brotherhoods. Christmas is a family day, brotherhood springs from family life, the Bethlehem babe is our Elder Brother in the redeemed family of God. And then, how fitting to have a missionary subject for Christmas eve. The Angel promised that the tidings of great joy were for all people, reminding us that the perfect Christmas celebration may not be until the missionary plan has been fully carried out.

The Brotherhood of Man. It has been a far vision of the ages, seers and sages have dreamed of it, poets have sung of it, but Jesus announced it as a program of his Kingdom, and sent forth his disciples to preach it and proclaim it.

The passage in John gives the spirit and principle of the great hope, it is love. "The Fatherhood of God is the trunk of the tree of love, the brotherhood of man is the branches." We may add that the seed lies in the heart of that Father who so loved that he gave his Son to die that man might not perish, but have everlasting life.

Until this great cause emerged, the world was in darkness, every man's hand was lifted against every other man, the tradegy of Cain and Abel epitomized the spirit of life. When the new commandment went forth with its corollary of brotherhood, the darkness dissappeared and the new light shined. How little of brotherhood there was in the world before the Advent, the pages of history sadly bear witness. Ancient history is largely a recital of a succession of wars, ruler rising against ruler, nation against nation, kingdom against kingdom, what a lurid picture of strife and blood. Instead of love, darkbrowed hate, the child of selfish desire and unbrotherly greed, usurped the field. Fierce encounters, such as Homer records and Virgil and Herodotus became the common business of men and peoples. Instead of peace which was ever intended to be the ideal condition, war became a calling, and diplomacy, the adjustment of disputes ,an art.

Not until the star of Bethlehem hovered with the angels over the Judea hills and plains was this spirit corrected, while the progress of the Kingdom has been but steps in the translation of that spirit into life.

The passage reminds us that until the Christ came, darkness covered the social sphere, but with the advent, the true light shined. That light was love and its fruit, in human relations, brotherhood. The figure recalls that of Genesis when darkness brooded over the face of the abyss and God said: "let there be light." God created natural light, Christ ushered in social light. The darkness began to fade early in the brotherhood of the early church. The Romans marvelled at the love manifested by the disciples for one

another. Such unselfish regard was a new phenomenon, and it won respect and confidence. The germs of the new social law were already producing life. This life like the leaven spread. Paul carried it to the nations, others followed with the enterprise and so the first missionary era of the brotherhood arose and flourished. In recent ages another world movement began and is now in full tide, its waters lave the banks of all the continents, its ships enter every port, its Bibles and apostles pioneer every land. Wherever Bibles go, Christ goes and wherever Christ the brotherhood.

It is a noble earth embracing army, this brotherhood, cosmopolitan, evangelical, benevolent. It carries instruments for service, swords for battle and the trumpeter is ever near. It knows no retreat, for its rally cry is "Onward, Christian Soldier." It struggles for peace and only struggles when there is need. Its banner is the cross.

The Brotherhood is as wide as the human family, it asks no one whether he is young or old, white or black, wise or ignorant, no nor yet, in the initial call, good or bad. The invitation is to barbarian Scythian, bond or free. The sinner, though he be scarlet, or red like crimson will be welcome to its cleansing and then received into its fold. It is the most hospitable fellowship on earth. "Ho, every one that thirsteth, come ye."

The progress of the brotherhood sometimes seems slow and yet is it not wondrous fleet? Are not remarkable movements winging it on its way? When was ever the world of nations so federated as today. When the interests of one people those of all, when so much practical talk about the "parliament of man." The dove hovers and the olive branch waves over the councils of all great movements. All are longing and making for peace. The temple of peace is building at the Hague. Arbitration is in the foreground. The reign of good will has come to stay. Never has the world had such a Christmas as it will have this year. Let the Gloria's sound forth. Strike the loud timbril o'er Egypt's dark sea. The promised land is in sight. Let the antiphonal's ring. The earth is the Lord's and the fullness thereof, the world and they that dwell therein, for he hath founded it upon the seas and established it upon the floods. Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart. Lift up your heads, O ye gates, and the King of Glory shall come in, for we celebrate this festal day the coming to the earth of him who brings the brotherhood to pass, the Savior, Christ, the Lord.

DEMAGOGUERY REBUKED.

(California Christian Advocate.)

President Roosevelt has rendered a service to the Pacific Coast which cannot be estimated. For the first time in the history of California has the brutal, towering spirit of demagoguery been effectually rebuked. In the presence of this monster the poor little politician whined and simpered in utter helplessness. The first qualification of a California politician was to know how to kowtow to and placate this towering giant and Senators, Congressmen, legislatures, conventions, caucuses fell down before this huge specter with the same truculent obedience with which the "princes and rulers" fell down before the image Nebuchadnezzar set up in the plain. This crowd of "political" buccaneers flushed with an easy victory over the California Legislature, having bulldozed the California congressional contingency, lined up to "tackle" the President. They found him "at home" and ready for them. The mission of these "foreigners" was to shut the door to all foreigners except such foreigners as they would admit. They being foreigners themselves were naturally fine judges of the kind of foreigners to be admitted. These foreign politicians were in the midst of their "representation," of California when the President broke in:

"Don't you know such a thing is preposterous? With our great trade openings in the Orient, and our peculiar relations with those countries, and with our solemn treaty with Japan, which is the supreme law of the land? Do you suppose I would approve a bill that would be in violation of a treaty and an affront to Japan? Why, I would veto it if it were passed unanimously." The President then asked these "representatives" of California what manner of men they happened to be that they should assume to open and shut the Golden Gate. Then it was developed that three out of four of the committee were foreigners and some of them with a record not calculated to make them dangerous candidates for the Hall of Fame. The President administered a stinging rebuke and sent them away to meditate. In the name of every liberty-loving citizen in the State of California we heartily thank President Roosevelt for using his "big stick" on this crowd of worthless, political demagogues. If the California Congressmen don't call on President Roosevelt and thank him for breaking the power of these self-constituted bosses, they will be the only people in California imperviable to this great act of kindness. We knew President Roosevelt was not afraid of "bears," but we did not think he could squelch so effectually this monstrous political humbug. Thanks, Mr. President! We all feel grateful.

The French State and Church are finally separated. The vote was passed by 181 against 102. The appropriation for the support of the clergy will be gradually reduced until the clergy becomes dependent on the voluntary offerings of the Church as is the case in America. This is the final parliamentary stage of the bill, which will be promulgated in the official journal tomorrow. It will become effective immediately. The Council of State will devote three months to the framing of the administrative details of the new regime. The action of the Vatican regarding the law has not yet been definitely announced. The French clergy, while opposing the measure, appear to be disposed to conform to the new system. The public worship budget of 1906 will be reduced from $8,400,000 to about $6,800,000, consequent on the gradual diminution in the salaries paid by the State to the clergy. The fundamental principles of the bill insure entire liberty of conscience respecting religion, with restrictions concerning the exercise of religion which are intended to preserve public order. In the future the State will be entirely free from connection with all religious sects. Now is the time for the Protestant people to try their hand on this long abused people.

According to the reports, in less than a year seven big battle-ships, four powerful armored cruisers and two protected cruisers will be added to the United States Navy, if the present rate of construction is maintained. This will be the greatest increase in any one year of the history of the American Navy, and it will advance materially the rank of the United States as a naval power. We are always sorry to see anything that looks like war, but as long as conditions are as they are preparation for war is the only reasonable prevention for war.

The female assassin who shot General Sakharoff is opposed to capital punishment. Ie seems to depend on who is to be punished.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.
December 24, 1905.

THE CHARACTER OF THE MESSIAH.
(Christmas Lesson.)

In the spirited style of Hebrew poetry, the prophet throws himself beyond, in point of time, the event which he is describing, speaking of it as having already occurred. He takes the mantle of night to represent the moral state of the people. "They are groping in a deathly shadow. Leaders were as blind as the led. All was rayless, cheerless, hopeless. Suddenly, to the anointed vision of Israel's noble seer, there burst through the leaden pall such a light as is never seen on land or sea. He is ready to cry, "It is the Star, the Star of Bethelhem!" The great darkness is matched by a great light. It floods not the plains alone, but penetrates the deepest moral chasms of earth. How must Isaiah's heart have glowed at such a goodly sight. He was in a rapture. Hallelujah was on his lips.

And this deliverance from darkness —this lifting of the yoke of sin—is recognized by the prophet as supernatural and Divine. The earthly means of its accomplishment are as unequal as Gideon's lamps and pitchers against the grasshopper multitudes of Midianites and Amalekites.

The earthly, historic means of victory is always through the awful din and carnage of battle. But here is a weaponless victory in which the very instruments of human warfare, so far from being used, shall be burned up or beaten into the implements of husbandry.

And all this because the Babe is born in Bethlehem. Born to us—to humanity. The badge of universal spiritual soverignity shal lie upon His shoulder. Kingdoms of earth, without of necessity losing their identity, shall become His kingdoms.

The spiritual dominion of this lovely and Divine sovereign, and its gracious concomitants of assurance to the individual and quietness to the multitude, shall unceasingly cover larger areas and include more people.

ANALYSIS AND KEY.

Isaiah's Prophetic Wisdom.
- Anticipates the advent.
- Moral darkness of current life.
- Sudden irridiation of light.
- The Star of Bethlehem in prophet's eye.

The Kingdom of God: Composed of those who walk in the light.
- Ever augumenting.
- Social renovation supernatural.
- Earthly means inadequate.

Prophet-Herald Announces Regal Titles.
- Wonderful counsel.
- Mighty God.
- Father of Eternity.
- Prince of Peace.

Badges of Uuiversal Spiritual Sovereignity.
- Kingdoms of earth His, without losing their identity.
- Pledge of this; His moral earnestness.

THE TEACHER'S LANTERN.

Philosophy had proved an egregious failure. Wisdom could not know God. The sage could not save the people who lived on the same street with him, let alone the whole mass. Culture was at one end of the beam and morals at the other; as culture rose, morals sank. Roman law, Greek refinement, had proved equally impotent to save. It seemed as if the advent was delayed in order that the inefficiency of all human expedients might be thoroughly demonstrated.

* * *

The soldier is a waning factor in current civilization. The assertion may seem paradoxical in view of the terrible war just waged. However, this very war has itself just furnished an incident of the possibility of avoiding war altogether by arbitration. Wars have become increasingly infrequent. The late war may be the last. Isaiah's blessed prophecy is on the eve of fulfillment, "For every boot of those who tramp with boots in the tumult of battle and (every) cloak rolled in blood, shall be for burning, a food of fire." (Delitzsch.) All the accouterments of war—its weapons, offensive and defensive, its blood-spattered uniforms—all shall be incinerated. The horrid demon of human hate shall give up the ghost. There shall yet be universal righteousness, peace and joy.

* * *

The universal and millennial extension of the kingdom of God does not involve the overthrow of existing civil governments. Instead of supplanting them, it will infuse them with its principles. It does not even necessitate the perpetuation of any existing ecclesiastical organizations. In its final analysis the kingdom expresses itself in the moral qualities of human souls. It is the universal spread of goodness, and this may be achieved without organized religion.

* * *

The human means for the extension of the kingdom of God seems utterly inadequate. But the history of God's ancient people furnishes a helpful and inspiring analogy. "It shall be as in the days of Midian." The reference is to Gideon's breaking the seven years' dominion of the Midianites and utterly routing them. His band was paltry in numbers. His resources were grotesquely inadequate—trumpets, lamps and pitchers. But his victory was signal.

"KEEPS" FOR THE CHILDREN.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours:

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy Father's commandments."

"My son, keep sound wisdom and discretion."—Exchange.

The Emporium
CALIFORNIA'S LARGEST
AMERICA'S GRANDEST STORE
Here for Best of Everything for Christmas Gifts
¶The special displays of Holiday Merchandise and the savings to be made in California's Grandest Christmas Store are worth traveling many miles for

THE FIFTH GOSPEL.

There are four written gospels. The fifth is writing now. The world may forget the four, and the leaves of the book may never be turned, but the fifth Gospel men are sure to read.

That fifth gospel is your life of Christ; that is, your life in Christ. Men may forget Christ; they never forget the Christian. Christ lives in heaven and on earth. The world's dull eyes have never gazed upon His heavenly glory, but they are looking eagerly for Him on earth. Christ in men is the most powerful preaching.

The world has had many lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.—Selected.

Once, when Father Taylor, of Boston, was preaching most earnestly and eloquently, a man rose from his seat near the pulpit and walked down the aisle. Father Taylor stopped suddenly, and in a peculiar whisper, distinctly heard by all, said: "Sh—sh—sh! Keep still, all of you, and don't disturb that man walking out."

The Des Moines Conference Daily tells of a good German brother who, like others, "wants to see the bishop." He describes his experience: "I said, 'I would like to speag mid you von moment,' und while I vas catching mine breadth he says to me, says he, 'Your moment vas up,' und I says, says I, 'dear bishop, I do vant to speag mid you five moments.' "

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